




# FINDINGS

MARCH 1960



*Can the clergyman really do all the things we expect of him?*

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# Letters:

## • To Whom It May Concern

I'm a bit tired of hearing the Seabury Series berated for its sundry failures to teach Christianity to our children. In fact, I'm so tired of complaints about it that I feel compelled to share my astonishing experiences with you, to whom it may concern.

Seabury *can* tap each one of your personal resources or talents if only you will let it. For those of you who enjoy small children, a marvelous new world is waiting to be re-viewed through their curious, imaginative eyes. What a unique challenge to take these fresh, open minds and fill them with the glory of God's greatness in creation. What greater challenge than sharing your love and concern for them, helping them know that your love is but a small reflection of God's love for all His creatures.

Suppose working with young children isn't your cup of tea. There is a fascinating realm of discovery, debate, decision, and action facing older children. You can make Christianity come alive to them, if you will only share your life with them.

However, sharing your life exacts a price. It costs time: time to read and do research; time that most of us would never find were we not teaching. It costs a portion of your personality: that part of you which must listen when it screams to give advice; that part of you which must help others evaluate when it "obviously" ought to dictate authoritatively.

But really the cost is minuscule when you consider the gift you somehow receive. For you may slowly begin to find Christ in your own life. Perhaps these little "dyings" have something to do with the metamorphosis you undergo. Perhaps this teaching experience will give you an opportunity to witness personally in His Name without feeling self-conscious. Hopefully, you will discover that this witness is so incredibly significant, that no "set lesson plan" is worth the price.

Justifiably you ask, "From whence does she speak?" I speak as one who has taught a vacation church school course and both fifth and seventh grades in regular church school. I have not always tasted success. After one year of teaching, I felt so discouraged and inadequate that I felt I had to give it up. Somehow I managed to try again.

At the close of the second attempt, my seventh-graders teased me by calling our sessions "Mrs. Mason's Law Class." "Yeah," said one of the kids, "Christian law!"

Yes, we studied Christian law. As I look back, this is a good evaluation. But we did more than that. When the youngsters had a question concerning their Christian faith or behavior, we examined it, explored it, or relived it. Each time, we were trying to find our place in God's world and where Christ could show us the Way. We talked about everything from "Why do I have to go to church?" to "Is Christianity worth dying for?"

Things other than a personal search happened in that little room. I would like to share a particularly wonderful experience that evolved from our discussion about death and the Resurrection. A few weeks after our academic pursuit of these concerns, the father of one of the youngsters died suddenly. The following Sunday I saw the boy brush away great tears from his cheeks as he stood near the altar. When he arrived with the other acolytes in our class, a "safe" discussion (baseball) commenced. The children did not know what to say until he casually tossed a packet of smelling salts on the table. The natural questions popped out in quick succession: "What's that?"; "Where did you get it?"; and so forth.

At first I thought the questions were almost cruel. Suddenly I became aware that the child was free with his peers to say what had happened and how he felt. When confronted with the final question, "Do they give those because death smells?," the child answered, "No, I guess they give them to you because it's hard to breathe when you hurt so much inside." In a little while he ventured, "You know what? Today when I said, 'I believe in . . . The Resurrection of the body: And the Life everlasting,' I knew for sure that my father wasn't just dead in his coffin."

Here was a precious gift from a seventh-grader to each one of us: the priceless gift of faith.

This was one of the marvelous experiences in my teaching career. However, there have been difficult ones, too. I know that I've "died" many times with dismay, suffering the agony of growing (Seabury's and mine). Yet in the four years since my personal experi-

ment with Seabury began, I find that not only have I grown, but the children exposed to it have grown, too. They are more perceptive; capable of making good decisions in their lives on the playground, school, and home. Thank God they have learned more than just "how to be good."

By the grace of God, my faith is becoming a dynamic, vital part of my life. What more can you ask for giving so little?

*Bobbette Ann Mason*

*St. Andrew's Church, Wilmington, Del.*

## • Inspiration for Teachers

Even though we do not use the Seabury Series, we are pleased with the constructive help that *FINDINGS* gives us. I wouldn't miss *FINDINGS* for our teachers or myself for anything.

"From the Chancel Steps" seems especially helpful. I hope you will continue it. We have ordered reprints of Bishop Noland's article ["The Call of the Christian Teacher," June, 1959], and I merely want to tell you what an inspiring piece it was for our teachers. It gave them a new vision of their task.

*(The Rev.) William S. Logan*

*St. Martin's Church, Detroit, Mich.*

## • Protest on "A Christmas Story"

This is the first unfavorable comment I have ever made personally on *FINDINGS* . . . I am speaking of the poem, "A Christmas Story." It is described as "a paraphrase asking three questions every Christian must ask himself." Our reaction is that it is a cruel and crude parody, and long before the reader comes to the questions which might be jarring for good, he is so repulsed that he never reaches them. I sincerely regret that it came to us.

*A Director of Christian Education  
Name withheld*

*From "Sky Lines," December, 1959  
Department of Christian Education  
Diocese of South Florida*

Every teacher ought to have a copy of the monthly issue of the church school magazine *FINDINGS*. It is without question the finest thing that has been done to keep the teachers informed and to bring them fresh insights into the various aspects of their job as teachers.

This magazine is of help to all teachers, not just those who happen to use Seabury. You wouldn't have a telephone without a telephone book. You shouldn't have a church school without this special help.



## Holy Week and Easter

Already your Lenten program is planned; perhaps it is under way. What about Holy Week and Easter—do you need help for these observances?

Last month we reminded you about two drama services by the Rev. Harold Bassage, suitable for Lent. The "List of Plays and Pageants for Holy Week and Easter," also announced in the February issue, has been retitled "The Christian Year in Parish Life—Epiphany Through Trinity, 1960" and contains two new free items: "A Maundy Thursday Meal Service" and "A Rogationtide Service."

In this issue of FINDINGS, the following articles or departments are particularly appropriate for the season: "Suggestions for Bible Study," "Lent: Concern for Others," "Reports from the Field," and the letter "To Whom It May Concern."

To these we would now add *Holy Week Offices*, a book of services edited by Massey H. Shepherd, Jr., (Seabury Press, \$1.75). Also, we commend to your attention the Rev. William Sydnor's recent publication, *Keeping the Christian Year* (Morehouse-Barlow Co., \$1.75). Chapters 4 and 5 offer a number of suggestions for observing Holy Week and Easter at home and at church. We predict that "A Family Service Preceding Easter Dinner" (pages 41-43) will be welcome.

Several parishes and dioceses have sent copies of their programs for Advent, Christmas, Epiphany, and Lent to FINDINGS. We have turned these over to a committee of the Children's Division which is gathering such materials for all events and seasons of the Church Year. We invite you to share your programs with us, too. The committee will publish, in one form or another, those selections which hold promise of being most helpful to the Church at large.

## FINDINGS

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## EDUCATION

# FINDINGS

Contents for March 1960

Volume 8, Number 3

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- 7 *How to give teachers individual attention to supplement the training they receive in staff meetings is outlined by Miss Eleanor E. Sandt, Junior-High-School Editor in the Division of Curriculum Development.*
- 9 *The Training Program for Parish Assistants in Christian education, as held last summer, is reported on by one of the trainees, Mrs. Peter Nowlin of St. Matthew's Cathedral, Laramie, Wyo.*
- 11 *What in the world is God doing? When this question was the theme of a summer conference for high-school students in the Diocese of Iowa, some important things happened. The Rev. Frederic A. McNeil's account was written at the request of the National Council's Unit of Camps and Conferences.*
- 14 *Suggestions for Bible study are offered by Miss Emma Lou Benignus, Associate Secretary of the Adult Division. She lists available courses for the individual or group study.*
- 18 *Lent: Concern for others is as important as concern for one's self, the Rev. Alexander Jurisson reminds us. Fr. Jurisson calls for continued effort in behalf of refugee children.*

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*Acknowledgments: Photographs on cover and page 5 courtesy of Paul Schutzer and Life magazine; on pages 8 and 9 by Robert J. Higgins; on page 11 courtesy of Florence E. Young and the Briarwood Conference Center; on page 13 courtesy of Camp Gravatt; on page 18 by Church World Service. Drawing on page 14 by Robert Charles Brown.*

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## Youth Culture and Christian Education

In every American community, teenage youth is maintaining a style of life which is mystifying to adults. It is somewhat dependent on the adult culture, yet distinct from it. Sociologists have called it the youth culture, and Professor Robert Gessert of Smith College has identified it as "the patterns of behavior, standards of valuation, and symbols of meaning which belong typically and peculiarly to youth."

The youth culture was a major concern for the Seabury House Consultation on the Church's Ministry to Youth held in Greenwich, Conn., November 22-24, 1959. Representatives of youth-serving agencies, diocesan youth advisers, and the Youth Division staff participated in the consultation, which was guided by Professor D. Campbell Wyckoff of Princeton Theological Seminary, the Rev. Donald O. Newby, Executive Director of the Department of Youth Work of the National Council of the Churches of Christ, and the Very Rev. Frederic R. Murray, Dean of St. Paul's Cathedral, Erie, Pa., who was moderator of the discussions.

The youth culture is not a localized phenomenon. This mysterious style of life is observable throughout the United States, and it seems to exhibit the same characteristics everywhere. One of the minor mysteries in the youth culture is the rapidity and frequency of change in the patterns of behavior, standards of valuation, and symbols of meaning. The changes seem to occur simultaneously, as if they were determined by unanimous decision of youth, yet without benefit of conventions, regional meetings, or follow-up communications.

### A Group to Be Reckoned With

Some factual information is available. The Rev. Mr. Newby stated that there are more than nineteen million teenage young people in the United States today. Statisticians say that this number is increasing at the rate of one million a year. By 1975, half the population, despite the aging process, will

be under twenty-four years of age. About five million young people in their teens hold year-round part-time jobs, and over five million have summer employment. Their income from salaries and allowances is more than ten billion dollars a year. Roughly five and a half million automobile drivers are under nineteen years of age; they are the best customers at used-car lots.

An estimated 40 per cent of teenage girls are making hope-chest collections for "that day"; more girls marry at eighteen than at any other age. The median age for engagement is seventeen. Eighty-four per cent of teenagers questioned say that the ideal length for an engagement is three months. Forty-nine per cent of all first brides are teenagers. As far back as 1950, the census showed that there were six thousand girls in the 13-17 age bracket who had been married and divorced.

Statistics have little meaning without application. One possible way to use them is to recognize that they indicate some of the effects of the youth culture upon young persons. They reveal some of the urgent concerns hidden behind the wide-eyed countenances of the young people who participate in youth groups and classes in the Church.

The non-material concerns of youth are equally urgent. During the consultation at Seabury House, the Rev. Mr. Newby reported on the questions about God asked in one youth meeting: "How can we know when God answers prayer? How can we know what God wants us to do? Does God actually speak to people? How can we know when we have been forgiven by God? Can you love a person more than God? Are there really angels—I'm not kidding. What is the Holy Spirit or Holy Ghost we glorify every Sunday? Can you cite any examples of people who were moved by the Holy Spirit? How can it happen to me?"

These are extremely difficult questions. More than one adult working with youth has been called on to help

young persons find answers to these and similar questions. The answers the young will find will seldom be as complete or as detailed as they ought to be, but if adults and young people can inquire together, they can learn together as children of God.

### Christian Education for Youth

Participants in the consultation cited youth classes and groups as the principal channels for the Church's ministry to youth. This ministry is more than the channels that now exist in the Church; others are available, and still others may need to be developed. However, if the educational opportunities offered in youth classes and groups are grasped, young people can reconsider, with adult guidance and support, what they are receiving as participants in the worshiping life of the parish community. Is there any other way for them to discover how much they are receiving except by sharing it with one another and, despite the limitations of their own vocabulary, talking it over until it becomes clear enough in their language to be understandable and acceptable among their contemporaries outside the Church?

During the Consultation on the Church's Ministry to Youth, emphasis was given to the function of youth work as Christian education. Its objective was seen to be the same as that which is stated in the booklet, "The Objective of Christian Education for Senior High Young People" (National Council of the Churches of Christ, 475 Riverside Drive, New York 27, N.Y., \$1.00). In the words of the statement: "The objective of Christian education is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love—to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."

In the April issue of *FINDINGS* a report will be given in "Youth Broadcast" on the exploration of this objective which was carried out during the Consultation on the Church's Ministry to Youth.

—RICHARD L. HARBOUR



The fortunes and destinies of hundreds of parishes rise and fall with the personality of the incumbent. Trained lay leadership will help to correct this unfortunate circumstance.



*The second installment in a series  
of five articles on the nature  
of leadership training, sponsored by  
the Leadership Training Division.*

# The Place of the Trainer

by Frederick B. Wolf, Rector, St. Peter's Church, Bennington, Vt.  
and A. Malcolm MacMillan, Rector, St. John's Church, Sharon, Pa.

AS THE Church has taken more and more seriously its task of Christian education, it has become abundantly clear that a major factor in this work is the leadership of our educational ventures. The teacher in the church school class, the leaders of youth and adult groups, the heads of parish organizations are key persons in the parish's educational enterprise. Just as clothes do not make the man, so place after place has found that good physical facilities, good teacher's manuals and other resources, do not guarantee good Christian education. The best of plans, of materials, of procedures, in the hands of untrained leaders, can be useless and even harmful and dangerous. It's the leadership that counts.

For those of us who have wrestled at the parish level with our job as Christian educators, it is pain-

fully apparent that our biggest and most difficult job is leadership training. The effectiveness of everything we do or use depends on the training of the people who are sharing leadership with us. When we begin to face the centrality of the leadership problem in parish life, the job seems staggering. How can we find time in an already overloaded schedule to provide the kind of training we know we should provide for our leaders?

Centralization of leadership in the rector's hands is the traditional pattern. This places an almost intolerable burden on the clergyman. He is required to be a jack-of-all-trades, and is usually master of none. A recent article in *Life*, reprinted in *Reader's Digest*, is titled "Why Ministers Crack Up" and identifies this multiplicity of job-demands as a major factor



## **A new concept of parish leadership is emerging, which allows**

**the priest to be a true pastor and trainer of his lay leaders.**

in the sharp rise of mental breakdown and of renunciation of the ministry by clergy in our day.

Another problem is that the life of the parish depends heavily on one person in this kind of leadership pattern. The fortunes and destinies of hundreds of our parishes and missions have risen and fallen with the personality of the particular incumbent. Equally, a long interim between rectors has proved disastrous to the parish's life.

Perhaps equally bad in this picture is the fact that when parish leadership is concentrated in the clergyman's hands, it tends to reduce involvement in parish life on the part of lay members. People do not normally get excited about a job that somebody else has to do, nor do they readily carry out decisions that they themselves have not shared in. The relatively small core of active leaders in so many of our congregations arises at least in part from the pattern of leadership described above.

As we face the job of leadership training, we have to ask ourselves some searching questions. Is the usual picture of the rector as the man who gives most of the leadership in the parish a realistic one? Can the clergyman really do all the things people expect of him and are willing to let him try to do? Does the leadership of a parish reside primarily in the rector or in the people of a parish? Is a parish priest primarily an administrator or primarily a pastor and leader of leaders?

### ***Fragmented Leadership***

There are normally three or four exceptions to the pattern of leadership focused in and maintained by the rector or priest-in-charge. There are those organizations and activities that have their own leadership—the choir, the church school, women's groups, and, if there is one, the men's group. Here leadership resides in a person other than the clergyman, and normally there is very little contact between the central leadership of the parish and the leadership of these groups and activities.

Again there are several things to note. With only a tenuous leadership tie to the rest of the parish, these groups tend to become divorced from the parish's life and to become subparishes, largely independent and frequently in opposition to the mainstream of parish life.

Special leadership problems emerge for these groups. On the one hand, leadership may be seized (because nobody else will take it) by a dominant and rigid person who hangs on for years, till the class or group is known as "Mrs. So-and-So's Guild (or class)." This is how lay popes are born. On the other hand, leaders of such groups and activities feel so unsupported and lost in their work that frequently nobody will take leadership. The regular disappearance of church school faculty in February and the panic-call from the nominating committee of the women's group both reflect this problem. In a recent Parish Life Mission, one sewing group in a parish

reported that it had had no officers for eight years—nobody dared to take the job.

Fortunately, as we look at these questions in the field of Christian education and in other movements within the Church's life—notably the Liturgical Movement and "Christian Action"—a new and somewhat clearer picture of parish leadership is emerging. Whereas most parishes and missions have operated within a framework of strong dependence on the clergyman for leadership—we have seen him as "administrator" or a kind of "executive secretary" for the local parish—increasingly an alternative pattern or picture is emerging which sees the priest primarily as a "trainer" or "pastor" of leaders.

Two major changes can be noticed here: First, the actual or designated leadership of groups or activities in the parish is shared to a considerably greater extent with lay persons from these groups or activities. The rector still has areas of parish life where he is inevitably bound to assume the responsibility of leadership, but many areas of parish life—adult classes, work committees, prayer groups, the altar guild, and others—now operate under lay direction.

Secondly, while the rector is exercising less actual direct leadership, he is in close, continuing relationship with more leaders. He may spend less time going to guild meetings and more time meeting with guild leaders to train and sustain them in their ministry. He may spend less time with parish committees and more time with the wardens. His role in the parish is less exclusively that of leader, and more that of pastor and trainer of leaders. Indeed, as this training ministry emerges, he may find it necessary to share it with lay trainers, with whom he stands in a "trainer-of-trainers" relationship.

Such a change in parish leadership patterns seems to promise greater stability to the life of a parish as clergy come and go, better leadership for parish groups and activities, and a somewhat less confused and hectic life, both for the clergyman and his lay people.

Recently a group of clergymen considered this transition. One of them said: "This makes sense. Our people tend to expect us to be executive secretaries and we like to be, but we'd rather be pastors and trainers."

Certainly, as we recognize this transition in the image of the parish clergyman from that of administrator and jack-of-all-trades to that of pastor-trainer, we need also to recognize the slowness of such a change and the difficulties involved.

A clergyman frequently feels that "the only way to get it done is to do it myself"—and many enjoy the status and sense of power which come from the first pattern of leadership. Lay people, on the other hand, are often glad to "let George do it." The transition is not an easy one, but it may be easier if we can form a picture of the transition—if we know where we're going.



# How to Give Teachers Individual Attention



Some practical suggestions for weekly or biweekly conferences for teachers and observers with their clergyman or lay supervisor.

by Eleanor E. Sandt  
Junior-High-School Editor  
Division of Curriculum Development

NO MATTER how good the design for teacher training, or how successful the regular teachers' meetings, there is still much that must be done in every parish through person-to-person interviews. Each teacher needs to be heard, and each rector and director of religious education needs to know better the persons who share the responsibility for the church school. In many parishes today, the rector cannot maintain direct, personal contact with church school teachers. However, he can maintain a responsible pastoral relationship with his teachers through a competent assistant. (See "The Place of the Trainer," pages 5-6 in this issue.)

Whether the trainer is a clergyman or a lay person, the help he can give teachers is much the same. Sometimes the trainer knows a book that will strengthen the teacher in the area where he alone is working. Sometimes helpful information in the teacher's manual has been overlooked in the first reading. Always the teacher needs the assurance that he has support in an ever-changing teaching situation. He needs to know that someone shares his concern—and that someone will also understand his cause for elation. If teachers are to grow in skill and understanding, they must be helped to recognize what is happening in their classrooms and in themselves. And these are individual, personal matters.

One director of Christian education has written to say that she is scheduling weekly or twice-monthly interviews with teachers and observers. She needs help to do this and wants us to tell her "what to ask about, answers for specific problems, etc." We cannot foresee the specific problems, but we can give her

some general principles which will help her and her teachers to find their answers together.

## *Convenience and Priority*

In setting up a program of interviews we must recognize that, however helpful the consultations may be, they make extra demands on teachers. The trainer can share some of the burden by offering to schedule the interview at a time and place to suit the convenience of the teacher.

For teachers who are employed in full-time jobs, evening or Saturday appointments will have to be arranged. A housewife will prefer morning hours when her husband is away and the children are in school. Mothers of young children will appreciate your offer to come to them during the day. Little ones running in and out can be distracting, but remember they are part of the life of the teacher. You are coming with help, yes—but you are making a demand on her, too. You can put up with some of the children's interruptions!

In meeting the teacher's convenience, also consider the observer. The observer, as well as the teacher, has an investment in the well-being of the class. The observer's understanding of his role can grow as he hears what you find important in the class, what you are commenting on and suggesting. He also has insights to contribute from his observation of the class and will frequently recall something that the teacher did not notice, or that he himself did not at first think significant.

If it seems impossible for you to meet with both teacher and observer, it is probable that it is



## ... How to Give Teachers Individual Attention

impossible for them to meet *together* each week for a planning session. This is not good. In such a case, perhaps they should not be assigned together.

Of course, sometimes a husband-and-wife team can consult about their class around the edges of their life together. They share comments, think further, and exchange ideas. They may spend little sustained time at it, and yet carry their mutual thinking through the week. This works well. In such a situation, you may need to meet with the teacher alone at times, but try to have conferences with both teacher and observer three or four times a year.

### The Interview

When you first announce your plan to confer with individual teaching teams, make it a matter of routine that the teacher bring his previous plans and the observer his notes. These can become the content of the conference or a resource to draw upon. In either case, the fact that they will be helpful to you may be the incentive necessary to insure their being *written!* We all need external reasons for doing some things which should be matters of self-discipline.

When it comes to the interview itself, here are some procedural suggestions:

1. Don't ask questions until the teacher has been encouraged to *tell* you all he wants to. "Tell me about your class" can be an invitation to sputter—and to boast. Take brief notes of things that seem significant to you, but try to do it inconspicuously.

2. Hear all comments in the spirit in which we want teachers to listen to their youngsters: with love

and understanding, and without judgment. This must be sincere if it is to be communicated without words.

3. Respond to what you have heard by immediate praise of *something*: "You did right in . . ." "I'm so glad Susie has a chance to express herself." "You certainly handled Bill in a good way. He really wants someone to set limits for him, and you can't let him disrupt the class."

4. Join the teacher in his responsibility: "What do you suppose we can do about . . . ?" Whatever the problem is, help the teacher to feel that you share it with him.

In your first conferences, the teacher's plans and the observer's notes may well be among the shared problems. What had the teacher planned to do? Take a look at the plan. Just where did good intentions fail—and why? Ask about timing. The inexperienced teacher tends to move too fast, to expect answers to come immediately, to hurry from question to question without listening to the children. Help him to see how he could have played with a question awhile.

5. Then look at the observer's notes. Comment on the points that are accurately noted. The observer will learn from these. Perhaps you can help him move on to an even more effective form of note-keeping. (See "Observers Take Note," by Irene M. Scudds, in the January, 1960, FINDINGS.)

6. Then *use* those notes to help teacher and observer determine a purpose for next week and decide what to do in the session. Turn to the manual together: What, if anything, is said about conducting discussion? About discipline? About doing "something different"? This is a way for you to lead the teacher to "discover" material that he may have overlooked. It also makes a demand on you to become increasingly familiar with the manuals for all grades, but you will do so inevitably. (Index tags on much-needed sections help.)

Only after you have "heard" the teacher and explored possibilities with him is there any reason for you to try to "give answers."

The best answer for anyone is the one he shared in finding. The real answer lies between you. But from your wider experience and reading, you *should* be able to suggest techniques and resources that will help. You may need to think of these at some length. A good interview should stimulate you, too. It doesn't end with the closing door; you will continue to generate suggestions. Call the teacher later and say, "I've been thinking of your class. Do you suppose it would work to . . . ?" or "Do you know such and such a book?"

### Like Trainer, Like Teacher

Remember that there is nothing suggested for good teacher-pupil relationships that is not equally valid in adult relationships. Your teachers want and need the same sincere participation in their problems—and the same help in recognizing the religious significance of those problems—that a child in church school needs from his teacher. You are in the teacher's role during the interview. Let him learn from the way you handle his situation.



In three-way conferences, the teacher can share her plans, the observer can report on how the class session actually went, and the director of Christian education can help both to discover ways to achieve more effective presentation.



# The Training Program for Parish Assistants in Christian Education

by Allyene Nowlin  
Parish Secretary and  
Assistant in Christian Education  
St. Matthew's Cathedral, Laramie, Wyo.

SIXTEEN strangers from all across the country came together last summer to attend the Training Program for Parish Assistants at Bexley Hall, Gambier, Ohio. They were housewives, church secretaries, a missionary nurse on furlough, schoolteachers, a Girls' Friendly Society secretary, a student from St. Margaret's House in Berkeley, Calif., and a seminarian. We became a unit, bonded together in a Christian fellowship most uplifting, satisfying, and challenging.

The staff, headed by Dr. Johanna K. Mott (now Director of Windham House in New York City) and including her secretary, Mrs. Larry Elliott, became an integral part of the group as they moved in and out of the program.

## *A Better Understanding*

We opened the session in June with orientation and a Parish Leaders' Institute. During these first two weeks Dr. Mott and two other National Council officers, the Rev. Edward T. Adkins, Executive Secretary of the Adult Division, and the Rev. Sumner



The 1958 Training Program was held at Nashotah House in Wisconsin.

Walters, Associate Secretary of the Leadership Training Division, helped us come to a better understanding of ourselves as individuals and as members of a Christian group. They always worked with sympathy, understanding, and concern for the individual. Thus they taught us by example some of the things we needed to know about working with people in our own parishes.

We were fortunate to have the Rev. Robert J. Page, Professor of Theology and at that time Acting Dean of Bexley Hall, as our theology lecturer. I will never forget the wonderful sixteen hours in which he unfolded to us the glorious meaning of the Holy Gospel and its implications. "Convicted of sin and then convinced of salvation" is the only way I can describe what the course meant to me.

The Old Testament came alive under the vital presentation of the Rev. A. Donald Davies, rector of Grace Church, Monroe, La. Prophets became people we might know today. We were caught up in a sweep of historical action, moving unceasingly through the



ages from Genesis to the "space age." Never again will I think of the Old Testament as being something dull and dry.

At the top of the fun list was the week with two more National Council officers—the Rev. and Mrs. John G. Harrell. (Mr. Harrell is Executive Secretary of the Division of Audio-Visual Education and his wife is Preschool Editor for the Division of Curriculum Development.) They helped us to become as children ourselves as we finger-painted and sang and danced our way to a better understanding of creative activities and their place in the church school. We wrote and filmed an open-ended story about "The Stolen Car" in which our chaplain, the Rev. Roger A. Balk of Harcourt Parish, Gambier, played the role of George, a juvenile delinquent. The entire group of trainees became actors and actresses of astonishing ability.

During the week with the Harrells we viewed the newest in training films and considered the effectiveness of audio-visual materials in classroom teaching. We discussed the characteristics and abilities of the preschool child and teaching methods most suitable to working with this age-group.

We got an inside view of Seabury Press activities from the Rev. Stephen C. V. Bowman, Director of Public Relations, during the week he spent as our chaplain. He reviewed books, discussed religious reading materials in general, and stressed the importance of an up-to-date parish library or bookshelf.

A great deal of our work was done in the area of curriculum. We became thoroughly familiar with curriculum objectives and with all the Seabury Series manuals, thanks to the help of Louise M. Hatch, Eleanor E. Sandt, and Irene M. Scudds, all National Council officers. Barbara E. Arnold, college worker at San José State College, and Florence L. Newbold, of the National Cathedral School for Girls, met with us in informal counseling sessions to give us the benefit of their wide experience in church work.

### *Our Greatest Bond*

Visiting chaplains became one with us as they assisted with our corporate worship and advised us individually. The entire program was set within a framework of worship. This, I feel, was what came to be our greatest bond. We learned the true nature of corporate worship. Each morning began with Holy Communion, and each evening trainees took turns leading the group in Evening Prayer.

We also did altar work, a new experience for some of us. For those who had previously worked on altar guilds, the opportunity to work with different chaplains from time to time was interesting. Besides Mr. Balk and Fr. Bowman, our chaplains were the Rev. W. Robert Insko, Director of Christian Education for the Diocese of Tennessee, the Rev. William S. Brown, now Director of Christian Education for the Diocese of Ohio, and the Rev. Timothy Pickering, rector of St. Michael's-in-the-Hills, Toledo, Ohio.

We were made to feel a welcome part of that little community of Gambier all through the summer; Mr. and Mrs. John Trittipio of the renowned Village Inn, where we ate daily, became a part of the "family"

as did the people who worked at the bank, the post office, and the stores.

We worked hard when we worked and played hard when we played—always with a background of worship and Bible study to give depth and meaning to our activities.

Our own rectors came, one by one, to spend a few days as part of the program. Thus they became acquainted with the work we were doing in the school and would be called upon to do in our parishes.

At the end of the twelve-week session in August, we scattered to our parishes all over the nation—Minnesota, North Carolina, California, Michigan, New York, Pennsylvania, Massachusetts, Wyoming—and our missionary returned to little Venetie in Alaska. Each time I take Communion, here in Wyoming, I do so with a deeper sense of the corporateness of our worship, within our parish and within the Church. Now I feel more truly a member of the Body of Christ. Now I feel I understand, a little, the meaning of the Communion of Saints.

### *A Groundwork for Learning*

We learned much about methods and about curriculum, and all these things are proving most valuable and helpful as I work in a parish. But the thing I sincerely feel has given me the most help for my day-to-day task has been the example set by those who served us as staff members and chaplains to the group.

As a long-time Wyoming ranch wife, and a recently confirmed Episcopalian, I have much to learn in the field of religious education. I earnestly feel that the Training Program for Parish Assistants has laid the groundwork for a lifetime of learning.

Here at St. Matthew's Cathedral I am putting into practice many of the things I learned at Gambier, and am continuing to learn as I work. Recruiting and training teachers and planning with them for the church school, ordering and distributing materials, working with the Christian Education Committee of the vestry, acting as adviser to the young people—these are some of the things I am able to do with the help I found in the Training Program for Parish Assistants.

It is too soon, perhaps, to measure the effectiveness of so new a Christian education assistant, but I am certain that the training and enthusiasm gained at Gambier is bound to make itself felt. I know that I have come back into my parish with a new feeling of dedication and purpose and with a clearer idea of the Christian faith and of the mission of the Church in the world today.

### *Plans for 1960 Session*

Plans are being formulated now for the 1960 session of the Training Program. Those wishing further information about this session should address their inquiries to the Training Program for Parish Assistants, 28 Havemeyer Place, Greenwich, Conn. Eligible for admission are men and women twenty-five years of age or older who are presently employed in parish work or have the assurance of a parish position.





The Director of Camps and Conferences in the Diocese of Iowa describes some important changes in their high-school summer conferences.

## What in the World Is God Doing?

by Frederic A. McNeil

**B**ACK in 1956, something happened to change the annual Youth Conference for senior-high-school students in the Diocese of Iowa. The conference hasn't been the same since: it's immensely better.

In the years before 1956 the morning programs used to consist of three lectures by the clergy. Athletic contests filled the afternoons, with a good many nonparticipants in the cheering section on the side lines. The evenings were given over to dancing and "mixers." We had daily Holy Communion and Evening Prayer, with attendance by all expected. Such was the fare all week long, from Sunday supper through Saturday breakfast. Campers were told where to be, and when, and the enforcement of all the rules was authoritarian, as it usually is in similar programs.

The results were surprisingly good. Even so, some of us who were charged by the Bishop and Council with the responsibility of planning and leading the camp wondered if better results might not come from a different approach. The location and facilities would be the same, but the program and method could be different.

We began to plan in February. The young people themselves were not involved in this preplanning for two reasons. First, we felt we could get close enough to their concerns without involving them. Second, we were frankly afraid to face the prospect

of dealing with the kind of program they might develop. We're still afraid (!), but we do have the courage now to develop a program, day by day, based on the young people's suggestions. We keep an over-all plan of our own in reserve, in case of need.

### *The New Approach*

Our plan was to divide the mornings into two major sessions. The first would consist of small-group discussion of an assigned problem, followed by reports to the whole conference. Each small group would have as its observer a clergyman who had attended a Church and Group Life Laboratory. College students who had been active in Canterbury Clubs, and most of whom had attended a College Life Conference, were to serve as resource persons.

The second session each morning would consist of small-group study of a Bible text related to the topic of the first session, followed by reports and discussion in the whole group.

Our general theme that year was to be, "What in the world is God doing?" The problems for small-group discussion were to focus successively on the Church, the home, the school, the group after school, then back to the Church for the fifth and last session.

Afternoon and evening sessions were to be largely the same as in the past, except that the general philosophy was to be one of permissive activity, with an



effort made to see that the facilities we had were available to anyone desiring to take part, with no pressure on anyone to do what he wanted not to do. There would be softball, horseshoes, basketball, swimming, boating, and, in the evenings, quiet games for those who did not want to dance. (However, we did offer dancing lessons in the afternoon, which were very well accepted and popular.)

Worship remained largely the same, except that no mention of attendance was made. This actually resulted in less "sickness" at chapel time, which had been quite a problem in the past.

### *The Conference Begins*

On the opening night of the 1956 conference we used the movie *The World Within* to serve as a background for all that was to follow. [This National Council color film is available from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y. It runs 28 minutes and the rental is \$8.00.] The film set the scene for the trusting relationships we hoped would develop during the conference. Our plan was to use it again, later in the session. We never did, because what developed forced us to play by ear, and the whole subject of trust grew up within the conference. We found we had our own "world within" to deal with.

Morning presentations were varied, and included flannelboard stories, open-ended stories, and skits. Monday's skit was fairly simple, built around a boy who did not want to go to church because he wasn't needed as an acolyte and wanted to sleep late as other boys did. The question we asked the small group to discuss was: "Why didn't John want to go to church?" It was deliberately superficial, since we knew the first day would be used in sounding out persons and procedures, and no one was likely to tackle a deeper question. This seems always to be true of opening sessions.

The next day the question was concerned with home relationships, and the discussion did go a little deeper. The question was on getting home on time as promised. This brought up a widening circle of the kind of relationships in which young people are involved, within their families and in their own groups. Underlying all of the discussion was what is involved in establishing and maintaining trust.

Staff evaluation sessions on Monday and Tuesday nights indicated that these sessions went about as anticipated. It is important to try to avoid forcing or pressuring discussion of this kind. The participants need freedom to progress as they feel able to do so. Staff members went through the same sort of sparring and feeling-out process in their meetings that each group in the conference experienced. The staff meetings themselves provided an opportunity to find a community relationship most helpful to all concerned. (The camp director or leader plays a vital role in developing a close relationship of trust.)

Wednesday's session also followed largely the course we had anticipated, with a marked deepening of involvement. The question of cheating to help a "steady" was not foreign to the experience of the

campers present! Post meeting reports indicated that in some relationship or other this was an explicit concern of a majority of those present.

Thursday followed the same pattern, and the question of whom we can trust became a topic the young people could discuss with more and more confidence that they would be heard and understood with some degree of empathy.

### *The Proof of the Pudding*

Late Thursday afternoon the staff learned that three boys had left their dormitory the night before after "lights out" and had sneaked off the grounds to ring the bell in an adjoining conference center. This had been done many times in past years. The long-established rule of the camp commission was that anyone leaving the grounds without permission should be sent home at once.

Nothing was done about this incident until after "lights out" Thursday night. When the staff gathered at that time for their usual meeting, they assigned dormitory "police" duty to a large contingent of counselors.

Tension within the staff was high. Feelings were expressed freely. Some were convinced that we should enforce the ground rule and send the boys home. This complete breach of trust seemed to call for drastic action: those who abused their freedom should be punished to show that such disobedience could not be tolerated.

Then the staff considered the effect of such punishment upon the recalcitrants and on the entire camp. We found ourselves face to face with the most crucial question in any Christian community: "Is there really such a thing as redeeming love, and if so, what exactly does it say to us in the present circumstances?"

Obviously, the "correct" Sunday school answer had to be, "There is such a thing as redeeming love." So then we faced the critical point: "Can we mediate such love in this situation, and exactly how in justice to all concerned?"

Finally, at 3:15 A.M., we were agreed on our course of action. The next morning we had Holy Communion and breakfast as usual. Tension throughout the camp was obviously high. Then, at the normal time for presenting a problem, we gathered in the common room as usual. The scheduled presentation was scrapped, and a simple statement and question followed:

"Today we have changed our program. This is necessary because sometime Wednesday night three of our boys left the dormitory and the camp grounds. We have made no effort to find who they were, and do not know now.

"As a result, trust has gone out the window, and we must police camp as though you were little kids. Some of the campers are angry because these boys broke trust. Some are angry because they were not invited to go along. The whole staff faces the question of what punishment should be applied. You all know the rule: 'Send them home.' In the face of these facts, go to your small groups and discuss the question: 'What shall we do to these three boys?'"



Very sober groups gathered in their meeting places. The group I was observing elected a leader and a recorder. Then the bombshell fell.

LEADER: The first thing I want to say is that I was one of the three.

SECOND BOY: And I was another.

Complete, stunned silence. The other eight campers had the culprits before them. They were not discussing any abstraction or general concern. They were accustomed to judging the actions of their peers, but here was a new angle. They actually were to pass judgment and recommend punishment, and do so in the presence of the campers in question!

After the silence, and then some embarrassed sparring, the whole situation began to sink in. Suddenly—

GIRL ONE: Why, I can't do any of this judging. These boys left camp, yes, but I was out on the pier talking to some boys. How can I criticize them when I broke trust, too?

THIRD BOY: Well, as far as that goes, I was out there with you.

GIRL TWO: I didn't go that far from our room, but I was sitting on the outside stairs talking.

GIRL THREE: And our counselor trusted us to stay in our room. I didn't go out to the pier or steps, but I did leave our room to sing with the bunch in the next room. This broke trust as much as anyone. I don't see how I can judge, let alone pass sentence.

GIRL FOUR: I'm just about where we all are. And I think that telling us they were two of the three is about the bravest thing I ever saw. There must be something else to do here.

GIRL ONE: Well, I know that just telling what I did made me feel better, but how are we going to get so we can trust each other again? I feel terrible just to think of the staff and their trust—and of all you kids.

GIRL THREE: Who can clear up all this mess? How can we find out we can trust each other again and trust ourselves?

Finally, this group was ready to report. "We cannot accuse or judge anyone or punish these three boys, because we are just as guilty as they are. We think we should go to the chapel and confess our guilt to God and ask His forgiveness. This is too big for us."

By the time all groups had reported, it was clear that essentially the same line of thinking had gone on among each of the groups. There was general agreement on the situation and the only logical Christian solution.

Following the reports, the camp council, representing all of the groups and including a clergy adviser, recommended a special service of confession and absolution shortly after lunch.

At two o'clock this session was held, and probably no group of young people ever said the General Confession with any deeper realization of its meaning. When the chaplain pronounced the Absolution, there was an almost audible sigh of relief.

The chaplain announced that he and all other clergymen present would be available for counsel or private confession during the next few hours. They



would be sitting under the trees on the grounds, and anyone could come and talk with whomever he wanted. (This was done, and many came to talk over their particular situation.)

After this announcement the chaplain said that the big closing banquet and dance would be held as usual, and that preparations would get under way at once. A king and queen would be elected, as usual, and the crowning would take place during the dance. Never was there a gayer, happier banquet and dance!

Every person present had met, head-on, the impact of the separation that follows broken trust. Then came the real miracle: separation was ended, trust was restored, and persons were made whole once more by the redeeming love of God mediated through His children living in the community of the Holy Spirit.

### *Learning from Our Experiences*

Since that summer of 1956, we have learned from our experiences, year by year. A variety of methods and techniques have been used to help all of us to become free enough to speak to each other—and at times, at least, to hear one another. As one of our clergy said after the conference last summer, "The hardest thing of all is to hear what others are trying to say," and this goes much deeper than just speaking words. Our young people speak to us in many ways, and gradually we feel we are becoming able more and more to hear them and to understand what they say.

This is a long discipline, but deeply rewarding. For example, the clergy now give great care to their assignment as resource persons in the Bible study hour. Instead of giving no guidance at all, we now give careful but restrained direction. We don't lecture in these sessions, but neither are we so idle that we find group Bible study frustrating, as we used to do. We are finding more useful ways to explore the depth of the meaning of God's Word in our lives, and we are finding rich results in our work with the youth of the Church.



# Suggestions for Bible Study

by Emma Lou Benignus  
Associate Secretary, Adult Division

The purpose of every parish and mission is to help each person in its midst to know Jesus Christ, to love Him, and to respond to Him in daily life. Bible study in small study-discussion groups can be one of the most fruitful means to this end. Far too few parishes, however, provide their members with the opportunity for significant work with the Bible.

The Lenten Season brings a golden occasion to rectify this lack by beginning small-group Bible study. Any one of the following guides would be a suitable choice:

■ **For study of a single book:**

*Christ in You*, nine studies on Colossians, \$.25.

*Citizens of God's Kingdom*, seven studies on the Sermon on the Mount, \$.15.

*The Church and the World*, four studies on the Gospel of John, \$.35.

*I Am God, and Not Man*, five studies on Hosea, \$.50.

*Luke—Acts*, nine studies, \$.35.

All of the above are available from the Study Department of the National Student Christian Federation, 475 Riverside Dr., New York 27, N.Y.

■ **For study of a theme:**

*Servant of God*, five studies on the ministry of Jesus and the early Church, N.S.C.F. (address above), \$.15.

*The People of God*, four studies on the Biblical doctrine of the Church, N.S.C.F., \$.25.

*The Unfolding Drama of the Bible*, eight studies on God's Acts, Association Press, \$.50.

*The Word and His People*, nine

studies on the Church in the world, The Seabury Press, \$.60. This guide was written by Suzanne de Dietrich and is based on her book *The Witnessing Community* (The Westminster Press, \$3.75). The guide also includes references for daily reading.

*Here Am I; Send Me*, five studies available in mimeographed form from the Youth Division, 28 Havemeyer Place, Greenwich, Conn., free in small quantities (large quantities may be mimeographed locally). Excellent for adults.

*The Life and Mission of the Church*, five studies, \$.20, printed both by N.S.C.F. and in the *Overseas Mission Review*, Epiphany, 1959.

For group discussion procedures we recommend *Learning Together in the Christian Fellowship*, by Sara Little (John Knox Press, \$1.25); *Leading Adult Classes: A Handbook* (The Seabury Press, \$1.25); and *You Can't Be Human Alone*, by Margaret E. Kuhn (The Seabury Press, \$.40).

## Individual Study

It is not necessary always to study in a group. Once a person has received some basic training, he will want to read the Bible daily on his own even if he cannot continue in a study group. The lessons appointed for Daily Morning Prayer are founded on this need. So, too, other outlines are available. The Forward Movement offers considerable help through the daily meditations in its seasonal publication, *Forward Day by Day*, copies of which are to be found in the tract racks of most parishes.

Helpful guides are also published

by the Bible Reading Fellowship of the Church of England. This Fellowship issues booklets for daily devotional reading and individual meditation. For daily readers who wish to form a monthly discussion group, questions for discussion are given.

The Bible Reading Fellowship publishes four series of quarterly readings: Series A is for adults with a working knowledge of the Bible; Series B is for those who require simpler and shorter notes (recommended for sick persons because it contains the Bible text assigned); Series C is for children, ages 9–13; and Series Y is for youth, ages 14–18. The price of these booklets is 15 cents each or ten copies for \$1.00. A year's subscription is 60 cents. The Bible Reading Fellowship also publishes one month's introductory readings for each of these series (\$.08 each) and undated readings for four months by the Rt. Rev. Stephen C. Neill entitled *Seeing the Bible Whole* (\$.75 each; ten or more copies, \$.65 each). Both the Neill book and the introductory pamphlets are for use before beginning the current quarterlies. *The House on the Rock* and *The Armour of the Light* are daily Bible readings for adult confirmation candidates (two and three months' readings, respectively).

Americans can order Bible Reading Fellowship materials from Miss Jean A. Hulliger, 411 Cedar Street, Bridgeville, Del.





# Two Reports from the Field

## AN EASTER PARTY

**P**ART of every child's Christian education must be concern for other people—his family and friends at first, but then concern for others different from or less privileged than himself.

In the following report, Mrs. Charles R. Mann, a teacher at St. Mark's Church, Mystic, Conn., relates how she planned an Easter party to interest her first-grade children in their counterparts in a state school for the deaf located in their town.

This report shows how Mrs. Mann studied her own community to find something her class could do for others. Notice how carefully she made her plans, how she let the children help as much as they could with guidance from her, how carefully she considered the welfare of the guests as well as the hosts, and how she called upon other adults to help.

\* \* \*

The Easter party grew out of the section in the first-grade manual on page 72 entitled "On Giving to Others." It was late winter when I was casting about for "something different" to keep the children busy (my class had been doubled at midyear by the consolidation of two sections) and to get out of what I was beginning to feel was something of a rut. So it seemed to me that an Easter party for the Mystic Oral School *might* be feasible. One of the boys in my class was also a member of the Oral School first grade, and he and his mother are near neighbors of mine.

The first thing I did was to talk to her about the children at the Oral School—their life there, their learning problems, the possible communication difficulties that would be encountered during a party with my class, and what kinds of games they could play. She was most enthusiastic about the idea, and was my invaluable aide from planning right through the party itself. The majority of the children lived at the school during the week, away from their families.

All this made me feel sure in my mind that if I could give the project meaning to my class, it was something I must do. Mr. Crouter, superintendent of the school and a member of our parish, was my next contact. He seemed to like the idea and agreed to help where possible by transporting the children and a teacher to my house. It was felt that the children would enjoy a home atmosphere more than the hall of another institution, even a parish hall, and we have a large playroom-studio in our house.

### Preparing the Class

The next thing to do was to present the idea to the class. Since I wanted the children to feel that *they* were giving the party, not I, I decided to let them plan the various aspects and try to guide it as we went along. None of them seemed to know

much about the Oral School, but they were sympathetic and understanding when told that the children there had to live away from their families. I also explained that they did not have a chance for quite as much fun and freedom as we did. Then I explained to them that Lent is a special time to work for others (for example, pennies in mite boxes). I asked them if they would like to do a "fun" Lenten project to give the Oral School children a good time. Of course they liked the idea of an Easter party. I emphasized that *they* were to give the party and I would help them. I went on to ask them what they would like to do. They immediately suggested an egg hunt and many games. I had to explain that the Oral School children couldn't play and enjoy some of the games they mentioned because games such as London Bridge and Buzz-Buzz depended on hearing. We finally decided on Pin-the-Tail, Drop-the-Handkerchief, Circle Ball, Drop-the-Clothes-Pin-in-the-Bottle, and a beanbag toss.

There were endless suggestions for refreshments, and when I tried to explain that they couldn't possibly eat "all that," they insisted they could! In the end we compromised, keeping variety and cutting quantity. They wanted chocolate bunnies, jelly beans, Easter eggs, cake, Coke, and punch. They also wanted Easter baskets for the egg hunt and for decorations. Balloons, streamers, Easter eggs, and bunnies were the consensus for decorations. I wrote all this down as they talked.

From there on, the execution of the ideas fell on me. The Easter baskets were an item I felt was financially beyond us, but I thought we could borrow enough from the children's families. There were fifteen children in my class and about twelve in the section of the first grade that was coming from the Oral School, but we found enough baskets for all (and I think all the baskets went home with their proper owners afterward). All the rest of the things we would need I divided into fifteen nearly equal portions, and at the next class session one child volunteered to bring a cake, another juice for the punch, another balloons, and so forth. It worked out to average about 50 to 75 cents each. The children made most of the decorations in class.

I had obtained the names of all the Oral School children and learned a little about each. It seemed to me we might have the two classes standing at opposite sides of the room staring at each other if something weren't done to prevent it, so I decided to try the "buddy system." I read all the Oral School children's names to my class and asked them to volunteer for one name to be that child's "buddy." I emphasized that each child would have the responsibility of introducing himself to his buddy, serving him refreshments, playing the games with him, and making sure he had a good time.

Throughout all these preparations I kept emphasizing that *they* were doing this to make some children who were like themselves, but not as lucky, happier. I think it got through. They seemed genuinely interested in the other children. I feel that this "doing for others" project had much more meaning to the here-and-now-minded first-graders



than mite boxes for remote missions could ever have.

The last, but by no means least, preparation was explaining all this to bewildered parents and arranging transportation for my class. I waited to call the parents until the children had had a chance to tell about the party themselves to make sure they would not lose the feeling that they were doing it all.

The Sunday before the party the children brought all their things and we dyed the eggs in class. The mother of the boy who belonged to both classes was a great help in this as in other preparations. She and our director of Christian education helped me decorate our studio with the things the children had brought and made. We hid the eggs and jelly beans outside and set up the refreshments. We put a name on each basket and set up a table with plain white paper bags and crayons for the firstcomers to decorate, later to be used for taking home the "loot."

### *The Party*

Because of the large number of children, the party itself was somewhat hectic, but all things considered, it went over quite well. The two women who were used to communicating with the deaf children were a great help in explaining to them what to do. The egg hunt stands out in my mind. My class found nearly all the eggs in a very short time (possibly because they had been to a few more egg hunts and were more aggressive). But once having found them, with little or no prompting they gave the eggs to the children who had none. They started the egg hunt hand in hand with their buddies, which turned out to be about 50 per cent effective. Almost all stayed with their buddies during refreshments, but the games were a bit more difficult. They did mix well, however. Everyone seemed to enjoy Drop-the-Handkerchief most. Because Pin-the-Tail involved too much waiting for turns with that number of children, I would not use it again.

As for the children in my class, I think all of them enjoyed the party thoroughly. The Oral School children were shy and hesitant at first, but they joined in the party spirit more and more, and by the end there was real joy on their faces. Even the most reticent child seemed to be thoroughly enjoying himself. I received a letter from Mr. Crouter saying that they had had a very good time. I read this letter to my class the following session.



training session on audio-visual materials. Since then it has been successfully used with children in many parishes. The garden may be made as simply or as elaborately as the time, age, and ability of the children permit.

\* \* \*

The Easter Garden represents the scene of Christ's resurrection from the dead. Gardens may be elaborate outdoor representations of this tremendous event, or they may be simple, small, indoor replicas. In medieval times many churches had a tomblike opening in the front of the church itself which was used at Eastertide for an Easter Garden. Very little is needed to make the garden effective.

The backdrop may be made on brown wrapping paper or wood painted with a spray gun or brush. Three crosses on a hill in the background remind us of the sacrifice of Christ. Hills and sky can be painted easily, but the three crosses should be the most important part of the backdrop. The background should not take away from the tomb and garden proper.

Several methods can be used to construct the tomb. Three or four rocks can be put together with an additional one to represent the tomb's broken seal. Papier-mâché, which children like to work with, can be used. When working with papier-mâché, a framework of screening or some other supportive substance is needed. Four or five layers of paper and flour paste, allowed to dry thoroughly, are sufficient. The tomb can also be molded from clay. Whatever the substance used, the tomb should be surrounded with grass, pebbles, and flowers.

White cloth, preferably linen, can be placed inside the tomb to represent the discarded burial cloths. Care should be taken to keep the cloths in scale and to put the linen napkin which was around Christ's head in a different place.

Trees can be made as follows: Place small branches in clay, which is then allowed to harden. "Cover" or coat the trees with a flour-and-water paste, and sprinkle them with Cornflakes. Spray the trees with green paint when they are dry. These are fun to make. Live plants can be used if they are available. If the Garden is made at home, the family could plant bulbs ahead of time and have them ready for Easter.

Figures are not essential, although they are helpful. Peter, John, Mary Magdalene, and Mary, the mother of Jesus, are the only necessary figures. In addition, an angel could be borrowed from the Christmas Crèche. Figures can be three dimensional and made of modeling clay, or two dimensional and made of cardboard with the proper clothing painted or colored on. Silhouettes can also be used.

## AN EASTER GARDEN

THE Christmas Crèche has been popular for centuries. The Advent Wreath has grown in popularity in recent years. Much less known, but possibly of equal potential significance and helpfulness, is the Easter Garden described in the following paragraphs by Helen C. Wolfe, Director of Christian Education in the Diocese of Rhode Island. Miss Wolfe and the Rev. Duncan R. McQueen developed the project into its present form for use in a teacher



## *From the Chancel Steps*

by William Sydnor

### Passion Sunday, April 3, 1960

POSSIBLE SUBJECT: Times Have Changed

BASED ON: The Season

Lent has two main emphases—Christian living and Christian believing. When Lent began, we were thinking of our Christian discipleship. We recalled that Jesus took time out before beginning His ministry to go into the wilderness and prepare Himself for His work.

Beginning with Passion Sunday our attention shifts from Christian living to Christian believing, from what we do to what God has done for us, from self-discipline to the Saviour who died for us.

If you attempt to explain this shift in Lenten emphasis to a congregation which includes children, take care to do it with great simplicity. Winston Churchill has said that the effective speaker uses small words, and the old, familiar ones are the best.

Tell briefly the story of the change in our Lord's ministry which took place after the Transfiguration. Now "He set His face to go to Jerusalem." Now the Cross was on the horizon. You might tell some of the incidents which took place during that journey south (Luke 9:51—19:28).

In a sense we follow in the crowd with the disciples as Jesus makes that trek. Their Teacher is now realized to be more than a teacher. He is still beloved, but now they sense a mysterious hardness. What the future holds is threatening, but the danger is matched by and about to be challenged by the Man whose very determination scares them (Mark 10:32).

Try to help your listeners sense something of what must have been going on in the heads of the disciples, something of the distant drumbeat of doom and destiny.

Chapter 6 of *The Son of God*, the Seabury Series sixth-grade reader, supplies details which can be helpful here.

### Palm Sunday, April 10, 1960

POSSIBLE SUBJECT: Holy Week

BASED ON: The Season

Today you have an opportunity to help children appreciate what happened during Holy Week. The story of the Passion is not a children's story, but they should hear the straight truth of it in church since they will be getting all kinds of versions from television and other sources. It will probably be best to address yourself to a child near the middle of the age-span of those who attend, and to have a particular eight- or nine-year-old in mind as you prepare.

Obviously, you cannot cover everything, and you will have to choose. A good criterion would be to choose the things that are necessary to appreciate fully the joy of Easter. This may narrow the material down to the Triumphal Entry, the Arrest, and the Crucifixion. How you treat the subject depends on what you are like and the relation you have with the children of the congregation. This is how I would prepare to do it.

*The Son of God*, the Seabury Series sixth-grade reader, contains suggestive material, even though it is addressed to eleven-year-olds. The second-grade teacher's manual, *My Place in God's World*, contains a retelling of the Crucifixion which will help you master the difficult art of speaking very simply on these profound matters. The most rewarding preparation is to sit down with one child of the proper age and try out what you plan to say.

Do not worry that you have to

skip over some very important parts of the narrative. It is much better to deal with the omitted subject separately at a later date than to crowd in so much that your hearers are confused by too many facts.

After Easter, perhaps you can explain the Last Supper in connection with the Road to Emmaus incident, and Gethsemane when speaking on prayer.

### Easter Day, April 17, 1960

POSSIBLE SUBJECT: He Is Alive!

BASED ON: The Gospel

Perhaps the best way to describe the Easter event is to tell the story of Mary Magdalene.

One of Jesus' faithful followers was a woman named Mary Magdalene, whom Jesus had healed of a very serious mental sickness. (See St. Luke 8:1-3. The woman in St. Luke 7:37 is not Mary Magdalene.) Mary and several other women were so grateful for what Jesus had done for them that they traveled about with the Master and His disciples and took care of them. I am sure they saw to it that the men had regular meals. They probably did the laundry and did whatever else womenfolk did in the days before there were socks to darn. Mary was also among that little band of mourning loved ones, including our Lord's mother, who watched Him die on the Cross.

When Mary went to His tomb to pay her last respects to this One who had meant so much to her, she discovered to her horror that the tomb was open. Assuming that someone had stolen the Lord's body, she ran and told the bad news to the disciples. Two of them came running to see for themselves.

Mary followed them back to the garden, but she did not go into the tomb with them nor did she know what they discovered. She wandered aimlessly in the garden, lost in her tears. A person approached her. Mary did not even bother to look at him. "Did you move the body," she asked, "and where is it?" Then she heard the most beautiful sound in the world: the Lord called her by name in the same familiar way He had done many, many times in the past!

Her tears were now tears of joy.



Surely she had a thousand questions, but the answers did not matter nearly so much as the fact that her beloved Lord was somehow wonderfully alive. "Go and tell the brethren," He said.

Imagine the wings on her feet as she went, and the joy in her voice as she told them, "I have seen the Lord! He is not dead. He is alive. Alive!"

This is Easter's message and this is Easter's joy.

## Easter I, April 24, 1960

POSSIBLE SUBJECT: On Making Bread

BASED ON: The Collect

Here is one way to explain to children the meaning of today's Collect.

Let me tell you about making bread. In Old Testament times people hardly ever bought a loaf of bread at the A & P or even pre-baked rolls which only have to be run into the oven. They did it the hard way. Starting with flour and water, sugar and salt, they made dough. They put yeast or leaven in it, which would work its way all through the dough and cause it to swell and get lots of air bubbles in it. Then, when the bread was cooked, it would be light and fluffy.

When the children of Israel were slaves in Egypt, God instructed them, through their champion, Moses, that He was shortly going to set them free. But they would have to be ready. When the special night arrived they were to eat their final meal standing on their feet with their knapsacks on their backs ready to leave in a hurry.

Because this meal was hastily prepared and eaten, there would be no time for leaven to work in the bread dough and make it light and fluffy. So the people just cooked the heavy dough in thin sheets like big pancakes. It was called unleavened bread.

The Collect for today says that a little badness can work through our whole being just like a little leaven can work its way through a whole lump of dough. Listen to what the prayer says: "Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth." Turn to page 170 and let us pray it together.



## Lent: Concern for Others

by Alexander Jurisson, Assistant Secretary  
Committee on World Relief and Interchurch Aid

■ The World Refugee Year (see "By the Waters of Babylon" in December, 1959, FINDINGS) can help us this Lent to understand better the unbelievable amount of suffering in the world today and to do what we can to relieve this suffering. Teaching children to be devout in their prayers is commendable, but their thoughts and concerns must not be concentrated on themselves. Rather, children need to be told about refugees—people who have no homes, no food, and often no hope. And they need to be given an opportunity to give material assistance as they can do so. The World Refugee Year will end on June 30, but the refugees' needs and the opportunity for us to help will continue for years to come. The Presiding Bishop's Fund for World Relief is the channel through which Episcopalians are asked to support refugees.

■ Last summer, children in the Diocese of Virginia collected \$600 for the Presiding Bishop's Fund for World Relief and designated it for a refugee children's summer camp in South Germany. Their special attention helped World Council of Churches' representatives in that area to send around fifty refugee children to camp. This communion of charity between the children in Virginia and the refugee children in South Germany was strengthened later by correspondence and exchange of thanks and greetings.

■ Episcopalians are contributing half a million dollars to various world relief and interchurch aid projects every year through an item in the General Program budget of the Church and through the Presiding Bishop's Fund. Half this amount is spent on world relief projects sponsored by the World Council of Churches. The relief program of this ecumenical agency pays special attention to the needs of refugee children.

■ But the need is still greater than our concern and support: Orphans in Korea need food, medicine, and clothing. Refugee children in Hong Kong need a daily cup of milk and a bowl of warm soup—their only decent meal. European refugee children need a two-week stay in a summer camp if they are to stay healthy. Arab refugee children in the Holy Land need clothing, food, wholesome recreation, and schools.

■ Church school teachers and leaders of youth groups interested in presenting world relief needs to their children and young people should contact the Committee on World Relief and Interchurch Aid, 281 Park Avenue South, New York 10, N.Y., for further information. This committee can supply a filmstrip *Son of Ahmad*, the story of a Pakistani refugee boy. (See page 19 for a review of this filmstrip.)



# Sight and Sound

## Reviews of Ben-Hur, Other Films, Filmstrips, and Records.

*Ben-Hur*, which might be billed as the biggest picture ever made, turns out to be one of the biggest surprises: it is remarkably good! William Wyler, who directed it, has proved that a story scaled to human beings can not only be told against a background of giant scale, but can dominate it. The famous story of Ben-Hur's broken friendship with Messala and of his spiritual odyssey is always paramount throughout the three and one-half hours of this lengthy film.

General Lew Wallace, who gave the story its subtitle, "A Tale of the Christ," intended his book to be understood as religious literature. In large measure this latest dramatization preserves this intention. The Christ is a constantly recurring "figure" whose crucifixion at the end of the film is overpowering in its impact.

Unfortunately, Wyler failed to be as creative with directing the role of Christ as he was with the new 65mm Panavision process. Christ still wears a flowing red wig and an immaculate white robe. Only in rare scenes does Christ get his hands or clothing dirty. But those few scenes do show what the impact would be if the producer had dared to show Jesus as a fully human man not shying away from the realities confronting other men.

I believe the squeamish should be advised that this motion picture contains a number of scenes of horrifying violence. Extremely sensitive individuals, whether adults or children, should not see this picture. I prefer making this warning to criticizing the film on this score. I think the violence can be defended. It was an extraordinarily violent world into which Christ came. And the violence He suffered at His crucifixion was a piece with the Roman circus. With crucifixion brought into historical perspective, the Crucifixion ceases to be an inexplicably sudden act and becomes a logical demonstration of the violence of which all men are capable. Taking the Crucifixion out of the special category we naturally give it makes it all the more devastating—and redemptive.

It is a strange experience to turn from *Ben-Hur* to the following 16mm motion picture.

*"Alternatives." Fellowship of Reconciliation (Box 271, Nyack, N.Y.), color, 24 min. Rental, \$7.50.*

Young men are still faced with selective service. Their choice of service would seem to be the Army, Navy, Air Force, or Marines. This film explains, however, that there are alternatives. Although the alternatives do not receive the publicity which the armed forces do, the law does provide them for conscientious objectors.

Most of the film has been produced by the striking method of photographing art with a mobile camera. The artwork itself is contemporary and highly effective. The film closes with an impressive sequence of actual C.O.'s as they participate in some of the alternative service projects.

The point of view of nonviolence is eloquently expressed and should be understood as a live option to young people. The film should also help others to understand a point of view they do not accept themselves.



### Filmstrip Reviews

*"Son of Ahmad." Broadcasting and Film Commission, black and white, 75 frames. 33-1/3 rpm record, 15 min. Available free from the Committee on World Relief and Interchurch Aid (281 Park Avenue South, New York 10, N.Y.).*

This sound filmstrip was produced for Church World Service to promote greater understanding of its work and to keep active in our minds the needs of others. While Church World Service ministers to many nationalities, this filmstrip wisely restricts itself to the work being done in India and Pakistan. An attempt is made to personalize the story by having a narrator who is presumably a fourteen-year-old Pakistani. Photographs are used to visualize the story that the son of Ahmad tells.

We see the poverty of India and Pakistan and gain a sense of the frustrating circumstances which make self-help almost impossible. The work of Church World Service, while impressive, must be a "drop in the bucket" when problems of such magnitude exist.

The filmstrip serves its purpose. It is well organized, although repetitious at times. Its major fault is that, because of unimaginative writing, the son of Ahmad doesn't become a real person. Occasionally the narration is too burdened with facts to be believable as a conversation by a fourteen-year-old boy.

*"This Sustaining Bread." Friendship Press (475 Riverside Dr., New York 27, N.Y.), color, 73 frames. Filmstrip, \$6.00; with 33-1/3 rpm record, \$12.00.*

This undoubtedly is a landmark in the development of the sound filmstrip. Both in terms of technique and content, it has boldly opened new opportunities for the future. It is also a filmstrip to be used now at the parish level. It is not simply a filmstrip-maker's filmstrip.

The subject matter of this film is bread and all the implications of man's need for bread. It concerns the Gospel, and it concerns stewardship. It concerns the Holy Communion, and it concerns sacrificial giving. So balanced and well related are all of these elements that the filmstrip might be a taking-off place for pursuing any one of them—with a return to the filmstrip to find a new insight or a new dimension or a new demand.

The script is poetic prose of a fine caliber. It is recited by a small voice-choir in such an admirable fashion that the record can be used apart from the filmstrip itself.

The filmstrip is artwork of a more or less abstract nature. For many, it is "modern," if not "far out." For some, it is a hurdle. For others it is appropriate and meaningful. For everyone it is a filmstrip to be reckoned with.



### Record Reviews

*"At the Gate of Heaven." Capitol; P-8504, \$4.98; SP-8504 (stereo), \$5.98.*

Here is a superb recording of religious music which will give dimension to any record collection. It is magnificently conceived and beautifully executed in every detail. The theme of the record is the music that many ages, cultures, and religions have addressed to the gates of heaven. The Jewish, Byzantine, Negro, and Spanish selections have been supervised by specialists in their fields. An admirable chorus under the direction of Lyn Murray supplies the accompaniment to Salli Terri, who conceived the recording and whose voice gives personal unity to the record's diversity. The stereophonic edition is a magnificent achievement in recording technology.

Many avenues might be opened by this recording in church school classes, youth and adult groups. A parish dis-





The Metro-Goldwyn-Mayer film *Ben-Hur* received the New York Film Critics' Award as "Best Film of the Year." Ben-Hur (right) is played by Charlton Heston, whose recording of Bible readings is reviewed on this page.

covering the educational value of records should by all means give it serious consideration.

*"Handel: Messiah." Conducted by Sir Malcolm Sargent, with the Huddersfield Choral Society and the Royal Liverpool Philharmonic Orchestra. Angel; complete in 3 records, 3510-C, \$14.98; 3598-C (stereo), \$17.98; high lights on 1 record, 35551, \$4.98.*

This performance of the great and familiar Handel oratorio will wear well. It is not an "exciting" performance in the sense of Bernstein's energetic reading, nor is it the usual American Choral Society performance. On first hearing, it is almost a British museum piece. But it is a performance one will turn to again and again, and that is what is required of a recording.

*"Handel: Messiah." Royal Philharmonic Orchestra and Chorus, Sir Thomas Beecham, conductor. RCA Victor Soria Series; 4 records with Skira Art Book, LD-6409, \$21.92; LDS-6409 (stereo), \$25.92.*

This controversial performance has the wholeness and finesse which would be expected of Sir Thomas. For that matter, one would expect his performance also to be controversial. But what is so daring about this recording? Quite frankly the famous English conductor has recast the *Messiah* into a composition for the modern concertgoer. This does not mean that Sir Thomas has taken to "talking down" to us—he has too much respect for Handel to mutilate his masterpiece for such silly personal reasons. It does mean that there is a new breadth, smoothness, and coloration which never was heard before in a *Messiah* performance. A tri-

angle tinkles now and then, cymbals crash, gongs gong, and a harp supplies an occasional delicate quality which is a far cry from the work-horse harpsichord from which the harp has found much of its score.

If you like your Bach organ works "transcribed" for orchestra, you'll probably prefer this recording to any other available. And anyone must admire such sections as "His yoke is easy" while preferring a more traditional orchestral arrangement.

Technically, the recording is of the highest order.

The album is handsomely boxed and includes a twenty-four page book designed by Skira containing a number of fine color reproductions.

*"In the Beginning," VRS-9060 and VSD-2049 (stereo), "Out of Egypt," VRS-9061 and VSD-2050 (stereo). Readings by Charlton Heston. Vanguard; \$4.98 and \$5.95 (stereo) each.*

Always when I have heard recordings of the Bible, I have wondered why anyone bothered. In this case there is no question: it is an extraordinary experience. Here is a unity of two arts—dramatic and musical—which give unique expression to the familiar words of the Bible and which lift them to great heights as only the creative imagination can do. Someone was inspired to produce these records, and his inspiration was contagious to everyone who contributed. Over and over again there are great moments of fresh insight into the Biblical narratives, which ordinarily one expects only from cut-and-dried tomes of exegesis. But in this case, the exegesis is living and vital. One hears it. It lives right now.

The Bible exists once again as a living message.

Charlton Heston (who cannot be blamed for *The Ten Commandments* and who certainly was a major contributor to *Ben-Hur*) enhances his reputation as a thoughtful and perceptive interpreter. He looms as large in this recording as the early Laurence Olivier. The De Cormier Chorale, a thoroughly disciplined group, seems to have been wholly inspired and to have taken wings as they supply Negro spirituals to the Biblical texts. In turn, Heston responds to the musical interludes and accompaniments. The total effect is one of improvisation, inspiration, and altogether great moments of artistic collaboration.

The choice of spirituals is completely apt and is a master stroke, for Negro spirituals emerged from a slave culture and a storytelling people not wholly unlike the Hebrews. So while the spirituals fit comfortably with the Genesis narratives, they also link the distant past to American life and history.

This recording should be heard in church school, from fourth grade to adult classes, as well as in Christian homes. Where parishes have lending libraries of books, these records might well be added for loan. Certainly they should be available for the use of church school teachers in their classes.

The records may be purchased separately or together in a boxed edition with script. These stereo recordings are also a technical achievement. In the field of recordings, we are as enthusiastic about this album as we were about *Scriptural Speech-Drama* by the Speak Four Trio (reviewed in FINDINGS, January, 1960).

*"Tales from the Great Book." Readings by Joseph Cotten and Robert Preston. Victor; LBY-1014, \$1.98.*

"You pays your money and takes your choice" couldn't be more to the point. Here is another record covering much of the same ground as the Heston album. Both Joseph Cotten and Robert Preston are experienced actors whose speech is articulate and skilled. While I have never heard recorded books for the blind, I imagine that at their best they would resemble this recording. But the creativeness of the Heston performance simply isn't present in this one.

"Penny wise and pound foolish" is another appropriate phrase. On this single record you get about the same Biblical material as Heston gives in two. And this record is a good deal cheaper than either of the Heston recordings. But "you get what you pay for," which is almost always true, and is certainly true in this case.

—JOHN G. HARRELL



# Book Notes

Edited by Charles E. Batten

***Is Death the End?*, by Carroll E. Simcox. The Seabury Press, 1959. 96 pages. \$2.25**

In simple language, the author presents with deep insight and clarity *the* (as he says, but one might say *a*) Christian answer to the problems centering around death, judgment, heaven, and hell. He begins with a discussion of the arch fear, death; moves on to a consideration of the intimations of immortality in various cultures and periods; and then presents six chapters on the Christian doctrine of life after death. The book should prove comforting to those who have just experienced bereavement; helpful to those who have a background in theology; and informative and interesting to those who are seeking to know some Christian answers to one of the great mysteries of existence. It should be particularly useful for study in youth groups.

***What Manner of Love?*, by George F. Tittmann. Morehouse-Barlow Co., 1959. 183 pages. \$3.75**

Here is a fascinating volume by a priest who knows how to write! The Biblical and liturgical scholarship is sound. The author writes in a refreshing manner, partly poetic, and almost always dramatic. A number of contemporary parables illuminate and give vividness and feeling to the intellectual concepts discussed. The author's presentation of the Bible as the "Love Story of God" is essentially a discussion of the idea of covenant so popular in current Biblical theology. The problems dealt with are real; they are set forth with clarity; the answers are sound theologically; and all are expressed in a style that is not only intellectually understandable but also emotionally felt. The book is not sentimental but is a compelling presentation of realistic Biblical data in which the reader is convinced by more than his mind of the love, mercy, and judgment of God.

***Theology of Culture*, by Paul Tillich. Oxford University Press, 1959. 213 pages. \$4.00**

Robert C. Kimball has taken fifteen essays of Tillich (all previously published with the exception of "The Struggle between Time and Space"), arranged and edited them so they present a coherent and unified discussion of the theology of the culture of our day. Tillich's informed and expert catholicity is evidenced as he discusses such widely different topics as education, natural science, art, psychoanalysis; cultural comparisons of Europe and America, Russia and America, Protestant and Jewish thought; and the basic religious analysis and dimensions of culture. All Christian teachers and ministers should read his concluding essay on communicating the Gospel. It is good to have this collection readily available in one volume.

***The Master's Men*, by William Barclay. Abingdon Press, 1960. 127 pages. \$2.00**

In contrast to many studies of the twelve apostles, this book does not contain flights of fancy or imagined biographical detail, but rather presents a solid compilation of data based on the New Testament, legend, and the writings of early Christian historians and Church Fathers. Thus, these character sketches of the Twelve are valuable for the general reader and church school teacher. They are presented in an interesting and facile manner and contain much detailed information. The author's conclusions may be used with authority and confidence. An excellent choice for a church school reference shelf.

***Thanks Be To God*, by Robert Rodenmayer. Harper & Brothers (Book for Lent), 1960. 126 pages. \$2.50**

In this book Dr. Rodenmayer, Professor of Pastoral Theology at the

Church Divinity School of the Pacific, has written a series of eleven meditations on "A General Thanksgiving," as found in the Book of Common Prayer. His thesis is that "thanksgiving is at the heart of the Christian faith." He takes a phrase from the prayer as a theme for each chapter and discusses in turn: the mercy and forgiveness of God; the nature of thanksgiving, faith, and grace; the nature of man; the meaning of creation and Christ; and the necessity of witness. He illustrates with pertinent Biblical examples, with many quotations from literature, and with frequent experiences in contemporary life.

***Answers to Laymen's Questions*, by James P. DeWolfe. Morehouse-Barlow Co., 1959. 203 pages. \$4.00**

***Answer Me This*, by Claude Moss. Longmans, Green & Co., 1959. 219 pages. \$3.00**

These two volumes are quite similar in content and design. Each presents a series of questions with straightforward, short answers. Each, however, reflects the circumstances which called forth the queries. Bishop DeWolfe's book is composed of questions which he has been asked during more than thirty-five years of teaching missions. The vividness of his answers gives the impression that they are being asked and answered in public. In contrast, Dr. Moss's collection (the Autumn, 1959, selection of the Episcopal Book Club) is made up of questions sent him by his publishers, and his answers seem more studied and detailed in response. Both books are helpful. In addition to the authoritative note, there is an authoritarian and dogmatic tone which is perhaps inevitable from the pattern of the volumes. Dr. Moss is aware of this and says: "If, therefore, I seem to anyone to write dogmatically, it is not because I set any great value on my own opinions, but because I was required to give, as far as possible, a plain and definite answer to every question." (p. v) When authors are giving answers to hundreds of questions, it is impossible to please everyone. Thus it is, when opinions, rather than facts, are presented, one feels certain disagreements. There are, in addition, a few errors in interpretation of facts, if not in the facts themselves. For instance, neither of the authors interprets correctly the position of the Anglican Communion on birth control. While both books are addressed to laymen, clergy should find them interesting.

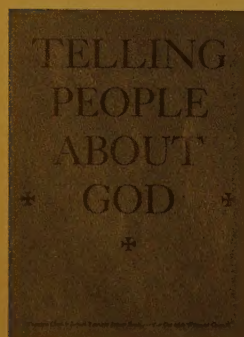


## THE Seabury Series

***Telling People About God, for teachers of younger juniors, and Thine Own Child, for teachers of older juniors. Each 64 pages, paper, \$1.90***

These two new vacation church school courses form, with last year's book for first- and second-graders, *God Is Great, God Is Good*, and the basic guide for all leaders, *Weeks of Growth*, a vacation church school series covering grades one through six. All three courses are on subjects particularly appropriate for the vacation church school: *God Is Great, God Is Good* is about God's creation; *Telling People About God* deals with the Church and her mission; and *Thine Own Child* is designed to help older juniors explore what it means to be a child of God.

Both of the new manuals are rich in helps for the teaching team: detailed sample lesson plans; suggested ways to develop each area and to relate them to one another; resources in the form of stories, Bible passages, recommended films, prayers, and hymns; and instructions for activities and service projects. Real knowledge, skill, and labor has gone into the preparation of these courses, with the result that two fine additions have been made to the Seabury Series of church school texts.

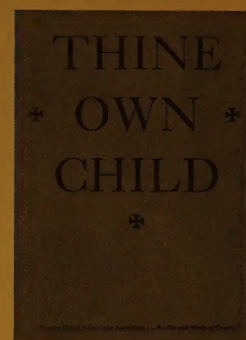


*Telling People About God* aims to deepen boys' and girls' understanding of the nature of the Church, their consciousness of God's gifts bestowed on them as members,

and their appreciation of the world-wide Christian fellowship of which they are a part. The work is organized into two course areas: A, "How the Church Tells About God," and B, "What the Church Tells About God." Area A is concerned with the ways and means of the Church's mission, the people she aims to reach, the problems encountered, the methods of work, the experience of missionaries and converts, and our part in the task—all knowingly pitched on a child's level. This part of the course promises most successful class sessions, so full of interest is the theme of world-wide adventure to eight- and nine-year-olds, and so full of possibilities are the ways suggested to approach and develop the subject. Area B looks into what it is the Church wants to make known, centering specifically on the message of reconciliation and the restoring of broken human relationships. The children are encouraged to look at their own experiences of broken relationships and the healing that is possible through God's reconciling love. Thus they are helped to discover for themselves what it is we have to tell people about God. This section will be harder to handle than the first and, though of vital importance, may easily be slighted in the teacher's and class's enthusiasm for the more concrete missionary study.

One of the special features of this book is the excellent two-page description of "the people of God": who we are, how we got this way, and what our job and destiny are. Also most commendable is the wealth of relevant, well-chosen, and well-annotated Biblical material, preceded by a seven-point guide on studying the Bible with eight- and nine-year-olds that is a small treasure. The limited suggestions for pictures to use and the total lack of reference to any pictures in color point to the deplorable poverty that exists in the supply of this particular teaching aid. With filmstrips in abundance and everyone we know

taking color slides, one would think that good color pictures of mission work could somehow be produced.



*Thine Own Child* discusses the characteristics and plight of the average American fifth- or sixth-grader in strong and convincing terms, arguing that the instability, uncertainty, and competition in modern life make it difficult for the preadolescent to find security as he struggles to emerge from childhood into adolescence. The Church as the Christian fellowship (be it church school class or a wider group) should encourage the child to ask "Who am I?" "What kind of person does God want me to be?" and, by acceptance, support, forgiveness, and loving concern, help him to become free from fear and the strictures of conformity so that he can develop his true personality as a child of God.

Three areas of study are suggested to develop the course's purpose: Area A, "My Christian Name," Area B, "Prayer," and Area C, "Our Life Together." The uniqueness and value of each individual person is stressed in the first, with some good ways offered for exploring the meaning of one's name. The second area, "Prayer," is developed with gratifying clarity and frankness. "Prayer is still a mystery to many older juniors," one sentence reads. "Prayer is still a mystery to many church school teachers, and this section may help them to see prayer as something healthy and vital rather than confusing and unreal.

Area C concentrates on interpersonal relationships in class which can be lived, observed, and discussed. This is the most effective means of Christian learning: to have an experience and then reflect on it under Christian guidance. Not an easy task, but suggestions and examples are given that are both instructive and inspiring to aid the teaching team.

Rebecca Davis  
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